Nandi Bororiosek

The emet division of the Nandi and the wider Kalenjin seems to be of ancient origin. From linguistic evidence, it seems probable that the Southern Nilotes, the linguistic ancestors of the Kalenjin, organised themselves into clans or at least different clusters of associated clans – what could be called tribes – which coincided with particular territories. These "tribes" and the territory they occupied were called *e:m.[2] The Kokwet concept and division also appears to be of ancient heritage found as it is among the other Kalenjin groups, including the Pokot society whose heritage is estimated to have separated from the main Kalenjin society more than a millennium ago.

The concept of the bororiet, however, was unique to the Nandi and is presumed to have begun sometime after the settlement in Aldai by Kakipoch and his followers. The initial settlement involved members of a number of Kalenjin clans who lived wherever they pleased, meaning that for purposes of spatial distribution the clans were of no significance. As the number of clans increased, new land was incorporated and this occupation was carried out on a bororiet basis, either through the formation of a new bororiet or the migration of offshoot sections of the original bororiet.[1]

Names of the Bororiosiek

Major bororiosiek]

- Kap Chepkendi
  Chebolool
  Sigilaiyekab arap Kerebei
  Chebiriir Katuut
  Muruto (Kap lolo)
    - Kap Meliilo (mi kericheek ma, gotab ndasimiet)
    - Kap Taalam (Che loklokianu ak gariik, che bo ma ki kiop ko somok, che bo arap Kuna)
    - Kabooch

  Cheboing'ong ak lelwek
  Kosach nyiim kot koles
    - Kaptumoiis

Minor bororiosiek[

- Koilegei (che ki sal Tabolwa, Che bo arap Manyinya)
- Kabianga
- Kapsile
- Kapno
- Cheptol
- Tibingot (Tebee ng'ot?)
- Murkaptuk
- Kap Siodoi

Customs

People of the same oreet were not necessarily restricted to one bororiet, people could and still change bororiet, due to migration, without necessarily changing their oreet. However, some families were advised, perhaps to avoid recurrent catastrophes, not to live in a certain bororiet. For example, if one's family lived in one bororiet but was haunted by repetitive deaths that pointed to a curse, a ceremony reminiscent of 'Kap Kiyai' was performed to allow the family to change their bororiet by "crossing a river" in the context of *ma yaitoos miat aino* which literally means that *eath does not cross a river* (body of water). This elaborate ceremony was called *raret* (*rar* means *trim* or *cut off*). A family with a name Kirorei probably indicates a case of bororiet change which came about as a result of *rareet* (chopping off). A case in point is the long-standing banning of Kap Matelong (and all Kipkenda?) from inhabiting Chesumei which is populated by the relatively obscure but conservative bororiosiek of Cheptol, Kapno and Tibingot.